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AN
ESSAY
ON THE
NATURE of OATHS,
AND
JUDICIAL *EVIDENCE*.
BEING

An ATTEMPT to prove, from the Dictates
of the Law of Nature, the Principles of Re-
vealed Religion, and the Practice of all Civi-
liz'd Nations, that the Testimony of a Villain,
or that of a Person under partial Influence,
ought to have no Effect on the Conscience
of a JURYPAN.

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By a GENTLEMAN of the Inner-Temple.

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N Oath, is a solemn Appeal to the Divine Being of the Truth of any Proposition advanced; by it we call Almighty God to attest the Truth of what we assert; and imprecate his Vengeance in Case we prevaricate, conceal, or pervert the Truth.

This is the literal Meaning of an Oath, in whatever Words it is conceived, or under whatever Form it is administered: However solemn the Ceremonies may be, that attend the Administration of this religious Act, or however slightly we perform it, the Moral Obligation is still the same: The Crime of Perjury, which implies our calling the Author of all Truth to attest a Falshood, is no Ways alleviated by the little Ceremony we use when we make the Appeal.

The Moral Obligation of an Oath is founded upon the first Principle of the Law of Nature; it takes it Rise from the first Dawnings of natural Reason, gathers Strength as our Capacity of discerning Truth from Falshood advances, and arrives at full

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Maturity

Maturity so soon as we can conceive the Being and Attributes of an Eternal first Principle.

Natural Reason, without the Help of Revelation, without the Improvement of Science, or the Advantage of human Literature, can discern evidently the sacred Obligation of an Oath : To doubt it would be to suppose us less than Rational, to divest us of every human Faculty, and plunge us lower than the meanest Reptile.

The Love of Truth, however much that Passion is perverted, is natural to the human Soul ; that is, to a Soul, in its natural State of Moral Rectitude, before Vice, vicious Habits, and ungovernable Passions, Aliens to its own Nature, has vitiated its Inclination, and chang'd its constituent Faculties : Before this lamentable Change is effected, the human Soul starts at Falshood, as at the Thought of Annihilation ; to be, and not to be, are Things not more opposite, than Falshood and the human Mind are in their own Nature. This Love of Truth is an Emanation of our great Creator ; its the Image, the Likeness, we bear of the Divine Author of our Being ; its the Form under which we exist ; and according to the Proportion we possess of this divine Love, we advance to that Perfection which in the End must crown us with unspeakable Happiness.

Thus one Part of the Obligation of an Oath is founded upon, and interwoven with our own Natures, abstracted from any Obligations we have to the Divine Being ; but how strong must the Force of that Obligation be, when we consider the Nature and Attributes of the eternal Mind ? So soon as we exist, at least, so soon as we are capable of knowing that we ourselves exist, we are immediately conscious of the Existence of a first Principle : Our first Ideas of him, however dark and confused, yet still represent him as the God of Truth : Wisdom,
Omni-

Omniscience, and Omnipotence are but secondary Ideas, or rather comprehended in that comprehensive Attribute, Truth.

So soon as the Use of unprejudiced Reason has enlarged our Notions of that incomprehensible Being, and we have formed to ourselves any Rational Opinion of his boundless Attributes, then the moral Obligation of an Oath appears in its full Extent. If we conceive him to be the God of Truth, we conclude Falshood to be an Abomination to him; if we acknowledge our Dependance on him, and are impressed with an Idea of his Omnipotence, we dare not provoke his Vengeance, by calling upon him to attest a Lie. If we represent him to ourselves as Omniscient, as a Being to whom the Secrets of our Hearts lie open, we can expect no Subterfuge in prevaricating, or to deceive his All-discerning Wisdom by the most cunning Evasion. To a Rational Being, impress'd with the Conviction of his Dependance on such a God, how impossible is it for him to approach his Altar with a Lie in his Mouth, or call upon his Name to seal the Affirmation of any Thing but Truth?

These are Notions that would occur to an honest Heathen, that would have their Weight with the most illiterate Pagan. Natural unassisted Reason can discern their Force; they are understood in all Languages; the most barbarous Nations are not Strangers to these Truths; and where Vice and polish'd Arts has not given the Soul an unnatural Biass, they are acknowledged in all Parts of the Globe, even the most remote Corners of the Earth.

If the Light of Nature can discover these Truths, with what Force must they act upon a Soul, whose Understanding is enlighten'd by the Advantages of Revealed Religion? The Heathens, who confess'd their Efficacy, followed only the glimmering Light

of Natural Reason; knew themselves, and conceived Notions of the Deity, but by Halves: But we Christians, by the Help of Divine Revelation, are taught our Duty; and made acquainted with the Nature of the Moral Attributes of the Divine Being by his own express Declaration, in a Language which requires no Explanation, in a Style that requires no Comment to understand it, and in Doctrines so plain and intelligible, we must be wilfully blind if we mistake their Meaning. How inexcusable must we be, if in our Practice we pay less Regard to the Obligation of an Oath than the blindest Heathen ever did; and daily call that Being to witness the grossest Falshoods, with whose Attributes we pretend to be so much better acquainted than the Pagan World was?

The Heathens adored the Supreme Being under various sensible Figures, and the Vulgar among them ascribed Divine Attributes to Stocks and Stones, and to almost every Part of the animate and inanimate Creation, wherein they fancied the Divinity to reside; yet never durst Approach the Altars of these very Idols with a Lie, nor call upon their Wooden Deities to attest a Falshood: No, they were more consistent; they supposed (however absurdly) that the Divinity represented by these Loggs was able to punish their Perjury; and so great a Lover of Truth, as to exert its Power in its Defence. We laugh at their Notions of Divinity, and ridicule the Worship they paid to Beings that could neither hurt nor relieve them; yet we are daily guilty of grosser Folly and more glaring Iniquity: We worship the God of Truth, acknowledge our Dependance on him, and confess his Power to punish our Impiety; we can declaim upon all his Attributes, and pretend to be perfectly acquainted with his Divine Will, and with the same
Breath

Breath openly and avowedly affront him in the most solemn Act of Religious Worship a rational Creature is capable of ; we can in the most solemn Manner invoke his Name to the greatest Falshood in Nature, mock at the Vengeance due to Perjury, and attempt to impose upon the Searcher of Hearts, upon a Being before whom our most secret Thoughts lie naked and exposed, by the mean Evasion of a Quibble, or the little Tricks of Cunning and Sophistry.

From this short View of the moral Obligation of an Oath with respect to God and ourselves, it appears, upon a Supposition, that all Mankind were equally sensible of the Crime of Perjury, and equally impress'd with the Obligations they are under to speak Truth, when called upon to give their Testimony between Man and Man ; that every Man's Evidence requires the same Degree of Credibility from the Judge or Jury : But that is a Supposition, which the Experience of all Mankind gives the Lie to ; for there always has been, and its probable always will be, Wretches who, however conscious they may be of the Heinousness of the Crime of Perjury, will fly in the Face of Truth, and swear to the most manifest Falshood. This swerving from Truth, and Forgetfulness of the sacred Obligation of a Judicial Oath, flows from the Degeneracy of human Nature, and the vicious Disposition of the Soul of Man, imbibed from a long Course of evil Habits and a slavish Subjection to the unruly Passions and brutal Appetites.

The Consciousness of this Depravity in Individuals has obliged Civil Society to require certain Qualifications in the Person to whose Oath an Appeal is made, in order to entitle such a Person's
Evidence

Evidence to that Degree of Credibility necessary to determine the Question in Issue.

The first Qualification necessary to constitute the Credibility of a judicial Evidence, is, that the Person offered as an Evidence, should be possess'd of a sound Judgment, and supposed capable of understanding the Facts about which he is to give his Testimony: This disables Infants, Ideots, or Lunatics, from being receiv'd as Evidence in any Cause; this is the first Qualification in which all Nations on Earth are agreed.

The next is, that the Witness proposed, should be sensible of the Nature and Obligation of an Oath. Under this Head is disqualified all Persons, who profess themselves Atheists, and disbelieve the Being and Superintendence of the Divine Being. It would appear grosser than the grossest Absurdity, to have any Regard to the Oath of a Person who denies the Existence of that Being, whose Name he invokes in the Act of Swearing; since the principal Obligation of an Oath arises from a Supposition, that the Party believes in the Being and Attributes of the God he invokes. Under this Head is likewise disqualified all Persons of grossly immoral Character. These are look'd upon by all Mankind as Practical Atheists; Wretches, though they profess to believe the Being and Superintendence of a first Principle, yet, by their Actions and general Scope of their Lives and Conversation, declare that they neither love his Precepts, nor dread his Vengeance; such Persons are look'd upon by all civiliz'd Nations, as unworthy of any Portion of Credit in Matters wherein an Oath is requir'd; that is, the general Principle is admitted by all Nations, but practis'd by some under different Restrictions. Some require, in order to invalidate the Testimony of an Evidence, that the Immorality of his Character

racter should appear upon Record, and will not admit of any Evidence being given, as to any other Facts of which the Witness has not been judicially convicted. In other Countries, especially where the Civil Law prevails, the general Bent of the Witness's Character is allow'd to be canvass'd, whether the Facts alledged have or have not been judicially attested before. This last is the general Practice all over *Europe*, without any Exception, except in that Part of *Great Britain* called *England*; where indeed the Practice (not much to our Honour) somewhat differs. To explain the Absurdity of which Practice, is one principal Design of this Treatise.

To illustrate this Matter, let us suppose, for Argument-sake, that *John-a-Style* is called upon to be a Witness for *John-a-Noxe*: To *John-a-Style's* Evidence it is objected, that he is a Fellow of an abandon'd vicious Character; that he is a Common Swearer, a Common Liar, a Thief, and a Pick-pocket. Let us suppose these Facts alledged true, but that *John-a-Style* was never convicted of these, or any other Crime. Now, can any Man, in his Wits, suppose, that a Person of such a Character deserves the least Degree of Credit from an impartial Jury? If his Conviction would disable him from being a Witness, to all Intents and Purposes, this Disability must only flow from a Supposition of the Truth of the Facts; if so, the Facts being supposed true without Conviction, his Testimony ought to have as little Weight before Conviction as after. How hard must it appear then, that the Life, the Character, the Property of an honest Man, should be liable to be taken away by the Evidence of such a Wretch? not because the Facts alledged against the Witness's Credibility are not true, but because he has been so lucky as to keep
his

his Crimes from the Notice of the Publick Magistrate.

The Practice in all other Countries in *Europe*, and especially in *Scotland*, is to admit Evidence to be examined as to the general Character of the Witness ; and if Facts are proved, which declares that the Witness, by the general Bent of his Life and Conversation, appears to be a Person of an immoral Character, and one to whose Testimony no Regard ought to be had, he is not permitted to be examined.

To this it is objected, by Sticklers for the Practice of the *English* Courts, that it would be a considerable Hardship upon the Witness, if the Party was allow'd to enter into a Scrutiny of his private Life and Conversation ; that he, the Witness, might be charged with Crimes which he might not have an instant Opportunity to clear himself of, though innocent, and his Reputation taken away by Surprise. In Answer to this, none of these Misfortunes happens in Countries where this Practice is in use ; and an honest Man can never be afraid of having all his Actions laid open to the Publick View, and none but honest Men, Men capable of standing such a Scrutiny, ought to be admitted as Evidence in any Cause, especially where Life and Reputation is at Stake. The Number of Jobbing Witnessees about *Westminster-Hall* and the *Old Baily* might not indeed be so many, if the *Scotch* Practice prevailed in *England*. Villains, and Men of publick infamous Characters, durst not then appear before any Court, but the Number of honest Evidences would still be the same ; and if the Cause is such that only can be supported by such villanous Witnessees, whose Lives will not bear examining, it can be no Loss to the Publick, though such Suits should be dropt,
and

and such Plaintiffs Non-suited for want of Evidence.

The next Qualification in an Evidence is, that the Witness should appear to the Court and Jury free from all partial Influence. This general Doctrine, is adopted by all Nations on the Face of the Earth, and except in *England* alone practis'd in all civiliz'd Countries without any Exception. Even in *England* the Doctrine itself is admitted, for I never heard any Man advance so gross an Absurdity, as that a Witness, influenced either by Malice or Interest, was a Legal Evidence against any Man in any Case whatever. Lawyers of all Sorts agree in this Qualification when you advance it in general Terms; but if you descend to particular Cases in their Practice, there is no Point of Law more controverted, or so little observ'd as this is; I mean in *England*.

It must occur to every Man, that considering how much the Generality of Mankind is led aside by Interest, Malice and Revenge, that a Jurymen ought to be perfectly well satisfied in his Conscience, that the Witness on whose Evidence he is to found his Verdict, is not under the Influence of any of these Passions. Thus in Civil Cases, where only Property is concern'd, we are all agreed, that the Evidence of a Person interested in the Issue of the Suit, is by no Means proper Testimony, and is never in any Case admitted, without the Consent of Parties. This Practice is established upon this natural Supposition, that Mankind are more strongly influenc'd by Interest, than Moral Obligation. Not that they ought to be so, but that such is the Depravity of Human Nature in its present State, that all Obligations Civil and Religious give Place to Interest, or some one or other of our Passions.

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If this is a Rational Doctrine, founded upon the Nature of Things, and the Experience of Mankind in Matter of Property, how much more reasonable will it appear, when apply'd to Cases, where not only Property, but Life, and (what to an Honest Man is dearer than all the rest) Reputation is at Stake? *Ubi Eadem ratio ibi eadem Lex*, is a Brocard admitted by all Mankind; here then, is not only the same Reason, to justify the same Law; but the Reason operate stronger. In trifling Matters, where the Consequence is but insignificant, the Witness is under the less Temptation to prevaricate or pervert the Truth, and the Judge may be less scrupulous, with regard to the Evidence requir'd; but here the Consequence to the Prisoner is of the utmost Importance, and he has a Right to expect from his Country, who pass as a Jury upon him, that they shall be satisfied with no Evidence, where there is the least Probability, or even a Possibility of being led astray.

I am almost ashamed to advance any Thing to prove the Absurdity of admitting Evidence under partial Influence in Matter of Life and Death. The Wickedness of the Practice seems so clear, that to Foreigners, I should seem engaged in proving that it was Light at Noon Day; but if we consider the Practice of our Courts, the Necessity of demonstrating the monstrous Absurdity appears but too plain.

Here in this Country, the *Socii Criminis* is admitted an Evidence, is tempted with a Pardon to discover his Accomplices, and rewarded with a very considerable Sum of Money for convicting any whom he shall pitch upon as his Assistants in the Crime committed. Let us examine how a Witness of this Stamp, agrees with the general Qualification requir'd in an Evidence on whose Testimony an

an honest prudent Juryman may safely rely. I may venture to assert, that he is possess'd of no one Qualification, that can endue his Evidence with the least Degree of Credibility.

The Immorality of his Character appears from his own Confession. Suppose him a Highwayman, I believe it will be easily admitted, that a Fellow who robs me on the Highway of Forty Shillings, would make no Scruple of perjuring himself for Forty Pounds; for this Reason, if he is a Highwayman Convict, his Testimony is good against no Man; but here this Fellow before Conviction, turns King's Evidence, and for the Sake of Forty Pounds is tempted to swear away the Life of any Man, whose unhappy Circumstances may give him an Air of Probability to his forg'd Relation. We have many Instances of this Kind, where Villains have made a Trade of being robb'd and convicting Highwaymen. That Fellow who was pillor'd to Death at the *Seven Dials*, is but one Instance among many, that might be given of the wicked Consequence of tempting the Lower Class of Mankind with Rewards for Swearing. The noted *Gentleman Harry* is a living Instance, that no Man is safe, while this Practice continues of hiring Wretches to perjure themselves, and admitting Felons to become Evidence against one another. Such Evidences want every necessary Qualification of Legal Witnesses, their Character declares them Strangers to the Moral Obligation of an Oath, the Pardon which they receive is the strongest Temptation that Human Nature can be under to perjure themselves. The Love of Life is so natural, the Thoughts of Death and a future Judgment so terrible to a guilty Conscience, that a Man must be endued with greater Virtue, than the Gros of Mankind are, to be able to withstand

the Temptation : And the Reward which they are to receive upon Conviction, interests them so much in the Issue, that we may believe the Prisoner will not escape, if the Witness can give any Turn to Truth, or Falshood that can hurt him.

With what Conscience then can a Juryman lay his Hand to his Heart, and appeal to the Great God, that he believes the Prisoner Guilty, where every Fact he has heard charg'd upon him is supported only by the Testimony of a Wretch, whose Word does not deserve the least Credit to be given it: Suppose *Gentleman Harry* was to bring his Action of Debt for Forty Pounds in any of the Courts of *Westminster-Hall*, and offer in Evidence of the Debt nothing but his own Oath, would not a Juryman in that Case say, tho' this Fellow has swore Point Blank that he lent the Defendant so much Money, yet it appears to us, that this *Gentleman Harry*, is a Wretch of a profligate Character, and is interested in the Issue of the Suit; he is to get the Forty Pounds if we give a Verdict for him? Therefore I will not; nay, I cannot believe him, and must give a Verdict for the Defendant. Now let us remove *Gentleman Harry* and the Jurymen to the *Old Baily*, or even to another Part of the Hall, and let us try if he deserves to be better believed.

Suppose, for Instance, that *Gentleman Harry* swears the Lord Mayor robb'd in Company with him on *Hounslow-Heath*, such a particular Coach, and the Lord Mayor is try'd for the Fact, would not the same Juryman argue thus with himself before he agreed in his Verdict: This Fellow's Evidence would not be believed in the Courts of Common-Law, because he was a Villain, and interested in the Suit: Why should I believe him in this Spot of Ground, and not in the other? The Judge at
the

the Bar without told me, I should not believe him, and gave me solid Reasons why I should not; and yet the Judge here would persuade me that all these Reasons are vanish'd since he turn'd Evidence for the Crown; that the Villain *Gentleman Harry* is an Honest Man, and that he is not interested in the Issue, tho' he has a Promise of Pardon for all past Crimes, and a Reward of Forty Pounds if the Lord Mayor is Cast; but I cannot (continues the Honest Juryman) conceive the Force of this kind of Reasoning: Reason and Justice must be the same Thing ev'ry where, and in all Cases: I am convinc'd in my own Conscience that this Fellow is under strong Temptation to perjure himself; and his Character is such, as to give me great Reason to believe, that the Temptation will have sufficient Influence upon his Mind: Therefore, with the Judge's Permission, I must in my Conscience acquit the Lord Mayor, unless better Evidence is brought of his Guilt.

This I think is a very natural Soliloquy, and if duly attended to would be of great Service to many innocent People who are martyr'd at *Tyburn*.

If a Juryman ought to Reason in this Manner in the Case of a common Felon, how much more Ground has he to apply these Doctrines when he gives a Verdict in Cases of High-Treason? High-Treason is the highest Crime a Man can be guilty of, and the Consequences of a Conviction the most dreadful that can be imagined; Life, Property, Reputation, Blood, and Honours are all extinguish'd by the dreadful Sentence; and its Effects, are not confined to the Person of the Criminal, but by an unnatural Severity descends to the innocent, and yet unbegotten Posterity.

In such a Case a Judge or Juryman must be void of all Sense of Conscience, Duty, or Honour, who
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can pronounce the Word *Guilty* where he has the least Room to suppose the Prisoner Innocent, or to Doubt his Guilt. The Publick may suffer by a Criminal's escaping for want of Evidence; but the Injury is a Trifle, to what it suffers by the taking away the Life of one innocent Person: The Laws and publick Justice, a publick Conscience is the only Cement, the true Bond of Society which is violated every Time a Man is convicted contrary to the Principles of Equity and the established Laws of the Constitution: The whole Frame of Government is unhinged, and the mutual Contract on which the Body Politick subsists broken as often as an innocent Person suffers: And these Consequences are much more to be dreaded than what can follow by the Escape of a real Criminal for want of legal Evidence: If we can suppose, that Prepossession Prejudice, *Mala fama*, Party, Spleen, or Revenge, can supply the Defects of Evidence in the Breast of Judges and Jury, then no Man enjoys his Life or Estate by any more certain Title than the Wind. He holds it by the Breath of Faction, and not in Right of his Innocent, which is the Birth-right, the Charter of every *British* Subject.

In Cases of High-Treason as the Consequence is so dreadful to the Prisoner, both Judges and Jury ought to be more cautious of the Evidence they admit to Influence their Consciences. The Legislature, conscious of this Truth, have granted Indulgences (if I may use the Expression) to Persons charged with this High Crime, which they deny to all others; they allow Counsel to plead for them, and require two Evidences to concur in the Facts charged, before the Prisoner can be convicted. But why have they appointed two Witnesses in this Case only? No doubt, to leave the less Occasion of Doubt upon the Breasts of the Jury, as it was
more

more probable that a Fact supported by the Testimony of two Witnesses was true, than that delivered on the Credit of one only, that two could not be so easily mistaken, were more readily detected in a Forgery, and two Men more difficult to be found to serve a dirty Job than one. But to what Purpose is the Wisdom of the Legislature employed in guarding the innocent Man against the Effects of Perjury, in this great Case, if the Evidence of Villains is to supply the Place of legal Testimony? Suppose *ten Gentlemen Harry's* were to swear, that I was in the Rebellion, and aided and assisted the Pretender with Money and Counsel, is there a Man in *England* would be so wicked as to give their Verdict against me when they know *that this Gentleman Harry and his Associates were perjured, and acknowledge themselves perjured but a few Months before?* I believe there is not. Whenever then a Villain appears, whether in the Shape of a Pickpocket or a more exalted Rogue, with a Title of Distinction before or after his Name, he deserves no Degree of Credit from a Juryman who believes he is chosen there to act according to the Dictates of *a well-informed Conscience*, and not to be the Tool of Faction or the Instrument of a Blood-thirsty Minister.

In Cases of High-Treason, at least where there has been an open Rebellion, there can be no Penury of Witnesses, the Government can be under no Temptation to employ notorious Villains: Hitherto the Characters of the Evidence for the Crown have been unexceptionable, and it is to be hop'd in the few remaining Trials the same Caution will be observed by the Managers for the Publick, that no Person should be offered in Evidence whose Character may cast any Reflection upon publick Justice, or tempt the Vulgar to believe, that popular Prejudice, or what is worse, private Pique, Malice, and a mean Spirit

Spirit of Revenge, has any Influence in the Administration of Distributive Justice ; but in all future Cases, if we should be so unhappy as to live under a Blood-thirsty Administration, to have the Reins of Government in Hands who may govern by Faction, and allow themselves to be actuated by private Passions in the Administration of Justice, then a Juryman ought to be upon his Guard, and not suffer himself to be carry'd away with the Torrent of Prejudice or Corruption ; but consider, that as often as he pronounces his Fellow-Subject Guilty upon the Testimony of a Knot of Villains, or Persons evidently under partial Influence, or without a rational Conviction in his own Conscience, he is guilty of Murder ; Murder, aggravated with all the black Circumstances that can enter into the Composition of a Crime : He is perjur'd in the highest Sense ; for he has sworn to do Justice according to his Conscience, and according to the Evidence before him. This pre-supposes all Prejudice laid aside, all former Prepossessions forgotten ; and that what he gives as his Verdict, is a Belief resulting from the Evidence immediately given. Now, how can his Conscience assent to the Truth of a Fact, asserted by a Wretch who has no Conscience ; confesses himself a Villain by his Practice ; declares himself capable of the grossest Wickedness ; and is visibly under a Temptation in the present Case to perjure himself, if Life and Fortune can be termed Temptations ? Therefore I conclude such Juryman perjur'd. He is not only perjur'd, but betrays his Country worse than the Traytor tried ; he betrays Publick Justice, and prostitutes Publick Faith, Publick Conscience and Equity, for the Sake of gratifying some base Passion. He not only betrays his Country, and the Trust the Society has put in him, but he betrays the Trust, the Confidence, the Prisoner has placed in

in him. The Prisoner at the Bar, when he holds up his Hand, and answers, that he will be tried by God and his Country, is supposed to address himself to the Jury in this Manner :

Gentlemen,

THE Crime I am charged with I am innocent of, and I think myself happy that you are my Judges, that the Laws of my Country leaves it to you to determine how far I am guilty or not. The Consequences that are to attend a Verdict against me are great ; I have no less at Stake, than Life, Fortune, and Honour : Therefore I conjure you to weigh the Probability of the Facts with which I am charged, consider the Character of the Evidences that are adduced against me, the Circumstances they are in, the Temptations they are under to perjure themselves. I have chosen you as Arbitrators between his Majesty and me, and am fully satisfied in your Integrity and Ability ; and though my All is in your Hands, I rest satisfied that I shall be tried like an *Englishman*, and enjoy all the Advantages the Laws of my Country allow me ; and that if not for my Sake, yet for your own Sake, the Sake of your Posterity, you'll not give a Wound to the Vitals of the Constitution, when you intend only to do Justice on a supposed Criminal.

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in him. The Father at the End, who holds
up his Head, and answers, that he will be
God and his Country, is supposed to address himself
to me, in this manner:

My dear Son, I am glad to hear of your
return, and I am glad to hear that you
are my Father's child, that is, that you are
leaves it to you to determine how far I am willing to
not. The Consequence of this is, that you are
left to your own choice, whether you will
that I should, and I should. Therefore I
conjure you to weigh the Probability of the Loss
which I am charged, whether the Chance of
the Probability that you will be right, and the
Circumstances that are in the Probability, they
are under to your own choice, I have chosen for
as a Disadvantage between the two, and I have
and fully trusted in your own choice, and I have
though my All is in your hand, I will be right
I shall be right, and I shall be right, and I shall
Advantage, and I shall be right, and I shall
and that is not for my sake, but for your own sake,
the sake of your Father, and I shall be right
to the Will of the Father, and I shall be right
only to the Will of the Father, and I shall be right

God bless you